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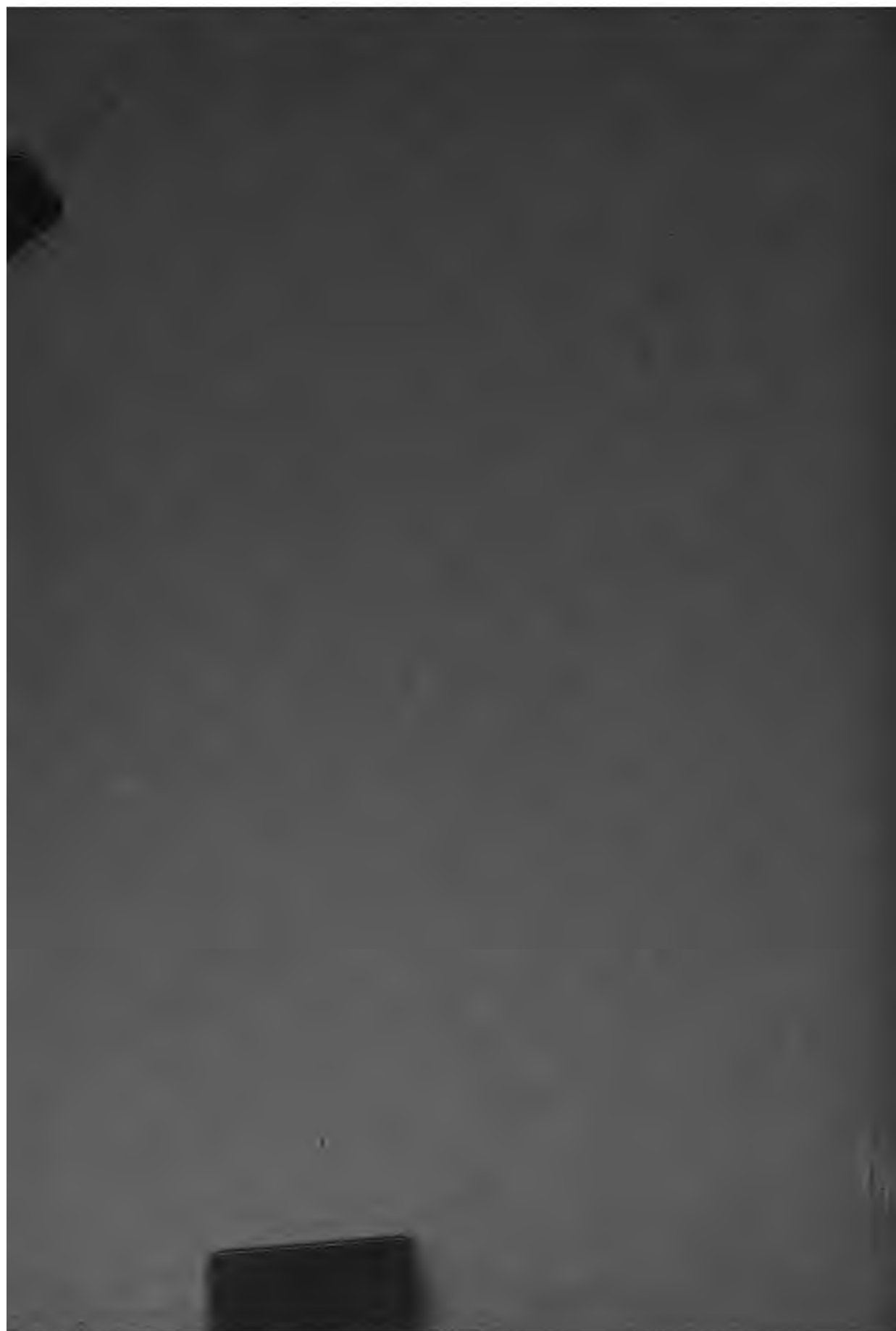
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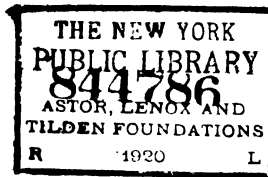
GYPSIES IN CARNIOLA AND CARINTHIA

BY ALBERT THOMAS MURRAY

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GYPSIES IN CARNIOLA AND CARINTHIA

IN March, 1884, in the village of Siebewein(?),¹ five miles from Bozen, in the Tyrol, I found a camp of Carniolian Gypsies. There were five men, two women, two girls about eighteen or twenty years of age, and one girl about nine years old. Their home was in a Gypsy village near Radmannsdorf in Carniola, and they were a band of travelling musicians who were wandering about all parts of Austria. All were dark, swarthy, dirty, ragged, and yet picturesque. They looked lean and hungry, and as they said, they had a hard life of it. One man, about forty-five years of age, had served as a soldier in the Austrian army for many years. It was too bad, he said, that an old soldier like him should be kicked about the world, just barely subsisting. Every man's hand, he added, was against the poor and unfortunate Gypsy. He and the whole band seemed sad and dejected. They were camped just off the roadside, enjoying their coffee and bread and a little ham.

When I approached and addressed them in Romani, they all brightened up and were delighted to meet a brother *Rom* from America. Although always suspicious of strangers they are very communicative and open-hearted with a fellow Gypsy, particularly a *baro rai*. Him they welcome gladly, and always offer to share with him their frugal meal. All Gypsies are fond of good living, and the poorest among them generally have some little delicacy superior to that enjoyed by other poor people in their country. These Gypsies had, I noticed, a loaf of fine sugar from which they chipped off pieces for their coffee. The ham, bread, and coffee all looked good notwithstanding the wretched condition of the Gypsies themselves.

These people had left their home in Radmannsdorf about the middle of February, and travelled on foot through the Pusterthal and down the Brenner Pass to Bozen. Part of the way through the Pusterthal the snow was three feet deep. One old woman of the party was quite lame, and could not walk without crutches. They had no cart even but were obliged to carry clothes, cooking utensils, musical instruments, and all they possessed on their backs. So they spend their lives from one year's end to the other, simply going home for about three months in the winter. They sleep in sheds, or stables if possible, but often no one will afford them this privilege even for money, and they are therefore obliged to pass the night in the open frosty air the best way they can. Their lot is a hard one indeed.

¹ This name in Mr. Sinclair's manuscript may also be read Giebenein, Grebenein, Liebenein or Siebenein, but I can find no place-name in any map or gazetteer agreeing with any one of them. It has been suggested to me that the place intended is Siebeneich on the road from Bozen to Meran. — G. F. B.

From these Gypsies I derived much valuable information, particularly from the old soldier. He had travelled extensively as a wandering musician in almost every part of Austria, was intelligent, could read and write well, and withal was a keen observer and interested in his race. He had met, he said, in Verona, Udine, Peschiera, and Piacenza, Gypsies who did not come from Austria, or speak German, Slavonic, or Hungarian, but simply Italian and Romani. He could converse with them in Gypsy, but the grammar of their dialect was a good deal like Italian. Where they came from he did not know. As he expressed it, they were a "lost branch" of the race, who "probably came from Egypt." He found eight or ten Gypsies in each of the above cities who were now settled and had ceased their wandering. Although he had been all over that part of Italy formerly belonging to Austria and was on the lookout for brother Gypsies, he saw none.

He had been in a Gypsy village in Gais, near Bruneck in the Pusterthal, Tyrol, where a large number lived permanently. This I found to be true on inquiry from others acquainted with that region. In or near the following cities and towns were Gypsy villages which he had visited, all containing a large number of families: Villach, Grafenstein (near Klagenfurt), Radmannsdorf, Searbach[?], Steinbrück, Neustadl, Marburg, Cilli, and Agram. In Carniola the Gypsies are mostly musicians; in Croatia the greater part are coppersmiths and iron-workers.

The Gypsies in Carniola, he claimed, spoke a better and purer Romani than the Hungarian Gypsies. He also said he had heard, and the Gypsies all understood, that no Gypsies are allowed in Italy under the new king [Humbert]. He said that in Bavaria, and in Bohemia, near Prague, Budweis, Brün, etc., were many Gypsies but none had fixed abodes. They all wander. In Turkey, he said, there were great numbers. This old soldier spoke German, as well as Slavonic and Gypsy. His lot was a hard one, he said, and nowadays the authorities in the towns often would not allow them to play. He belonged to a different branch of the race from any I had seen before, and I wrote down from his lips a large number of words, which have enabled me to make some interesting discoveries.

The Hungarian and English Gypsy languages I think I may say I know quite well. The Hungarian dialect has a grammar of its own entirely different from that of the Hungarian language. The English Gypsy has but few traces and remnants of Romani grammatical forms or constructions. From my knowledge of English Gypsy I found I could make myself understood and carry on some conversation with the Gypsies of Hungary. The great majority of words are substantially the same in both languages, and a large

number are exactly alike. This seems to me remarkable when we consider that the English Gypsies have lived in England, and have had no intercourse whatever with the other Gypsies of the European continent for several hundred years. The language is unwritten, and used comparatively little by the English Gypsies themselves. Few, indeed none, speak it without a large admixture of English words.

Although there was this remarkable similarity and identity of the two dialects there were also some striking differences. For example, the word "no" in Hungarian Gypsy is *na*; in English *kek* or *kekka*. The Hungarian Gypsies have no word *kek* or anything similar to it. But I found that the Carniolian Gypsies used this very word *kek* for "no," as well as *na*. Take again the word "yes." The Hungarian Gypsies have no word for it. They either repeat the verb, as "Have you any money?" Answer, "I have." Or they say *lāče* "good," for "yes." The English Gypsies have a word for "yes," *ava*. The Carinthian Gypsies say *uwa* "yes," evidently the same word. I noticed the latter sometimes pronounced *w* as *v* and vice versa, as the English Gypsies do also. Again the Hungarian Gypsies say *vākāres tūt rōmāni* "do you speak Gypsy?" The English Gypsies say *rōkār tūt rōmānes*, and the Carinthian Gypsies *rākār tūt rōmānés*.

KEY TO THE PRONUNCIATION

<i>a</i> as in rat	<i>i</i> as in it	<i>u</i> as in cur	<i>j</i> as in jest
<i>ā</i> " " father	<i>ī</i> " " breed	<i>ū</i> " " moon	<i>ng</i> " " singer
<i>ai</i> " " I	<i>o</i> " " not	<i>č</i> " " chin	<i>s</i> " " sin
<i>e</i> " " met	<i>ō</i> " " no	<i>g</i> " " gate	<i>š</i> " " shin
<i>ē</i> " " hay	<i>oi</i> " " boy	<i>χ</i> " " Scottish loch	<i>z</i> " " seal

b, d, f, h, k, l, m, n, p, r, t, v, w, y, are pronounced as in English

VOCABULARY OF CARINTHIAN GYPSY

<i>ānd</i> , into.	<i>dōvā</i> , this.
<i>āpr</i> , <i>āprē</i> , <i>āprō</i> , on, upon, upon the.	<i>dren</i> , there.
<i>āv</i> , come.	<i>drum</i> , road.
<i>bāl</i> , hair.	<i>fōrō</i> , city.
<i>bār</i> , stone.	<i>gāmbānā</i> , watch.
<i>barš</i> , year.	<i>grai</i> , horse.
<i>beš</i> , sit.	<i>gūrmī</i> , cow.
<i>bikindāvā</i> , to sell.	<i>gūrūp</i> , ox.
<i>būt</i> , much.	<i>gūštō</i> , finger.
<i>čai</i> , girl.	<i>hāl</i> , eats.
<i>čūrī</i> , knife.	<i>hī</i> , is.
<i>dānd</i> , tooth.	<i>hō</i> , what.
<i>dāndengerī</i> , fork.	<i>hō kōmēhe</i> , something.
<i>dīves</i> , day.	<i>hōlep</i> , trousers.

jāl, go.
jānāvā, I know.
jāvā, I go.
jōndāla, pipe.
jūkel, dog.
jūvel jūvel, woman.
kai, here.
kām, sun.
kāmāvā, I love.
kān, ear.
kānā, now, when.
kās, hay.
kāvā, that [See also *kōvā*].
kek, no.
kērī, home.
kīnāvā, I buy.
kīnō, tired.
kīrhā, boots.
kōvā, *kāvā*, that.
lāce, good.
lōvē, money.
mālā, friend.
mānūš, man.
mē, I.
mōl, wine.
mōnādō, moon.
mōrtzī, skin.
mūš, mouth.
mūšī, arm; pl. *mūšā*.
nā, no.
nai, finger-nail.
noh, nose.

ō, the.
pānī, water.
pātsāvā, I believe.
piyap, to smoke, to drink.
piyel, drink.
pāp, ground, earth [More commonly *puv* or *puf*. G. F. B.].
pūvyengerī, potatoes.
rāker, talk.
rōī, spoon.
rōkā, coat.
rōmānēs, Gypsy language.
sikyum, I have learned.
skāmī, chair.
stādī, hat.
šōšoi, rabbit.
šākā, pretty.
tāiser, yesterday.
tē, to.
tēle, down.
tūvel, tobacco.
ūvā, yes.
vāst, hand.
veš, wood.
vīšā, grass [Usually "shoot of a tree." G. F. B.].
vāšt, lip; pl. *vāštā*.
wāver, another.
wārdūm, wagon.
yāk, eye.
yek, one.
zērō, sea.

SENTENCES

āv kai, āvā kai, come here.
āv ōrāi, come here.
bēš tēle āpr ō skāmī, sit down on the chair.
dē mānde, give me.
hī tūt lōvē, have you money?
hīr jāl tūkēlēš, how goes it?
hō hī kōvā, what is that?
hō kīnēhē ān ō fōrō, what will you buy in the city?
hōm kīnō, I am tired.
jā pālē, go back.
jāhā kērī, I will go home.
jānēs tē bāšvél, do you know how to play?
jāvā kērī, I go home.
kai hī bāt lōvē, here is much money.
kai hī yek šākā čai, here is a pretty girl.
kāmēhī mōl tē piyel, will you drink some wine?
kānā jāhā kērī, when will you go home?
kānā šīg, now quick.
kāvā dīves, to-day.

kīst kōstel ō kōvā, how much does that cost?
mē bēšāvā tēle āprē pāp, I sit down on the ground.
mē jāvā dren ānd ō fōrō, I go there into the city.
mē kāmāvā tē piyap tūvel, I love to smoke tobacco.
mē kīnāvā kānā hō kōmēhē pīstā, I now buy something.
mē kīnāvā yek grai, I buy a horse.
mē nā jānāvā nīt, I do not know.
mē nā pātsāvā dōvā, I do not believe that.
mē sikyum bāt rōmānēs, I have learned much Gypsy.
nā nī bāt lōvē kek, I have not much money.
ō grai hāl ō kās, the horse eats the hay.
rākār rōmānēs, (can you) speak Gypsy?
tai sālā, to-morrow early.
tē piyel, to drink.
vīnērāvā tūkī bārī bāxt, I wish you great luck.
wāver dīves, day after to-morrow.
wāver tāiser, day before yesterday.

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